

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 23.

CHICAGO, ILLINOIS, JUNE 19, E. M. 302. [C. E. 1902.]

WHOLE No. 922

THE LESSON OF OUR MISTAKES.

Could we recall the bitter words that blight our yesterdays
And blot out all their influence from life's diverging ways,

Could we undo the errors and the wrong we may have done
Through weakness or through ignorance or passion's stress
alone.

The memories that torture us would not be ours today
And peace would look into our eyes and fold her wings and stay.

But though the past companions us with these reproaches, need
Tomorrow and today be sown with such unholy seed?

Ah no. Though these reproaches speak our weakness and our
shame,

Let them become the lash, the spur unto a noble aim.

—Carrie Renfrew, in "Woman's Tribune."

Hammer Sparks.

Justice knows no compromise.

There is no life without liberty.

The red sun of discontent never sets.

A republic is another name for a robpublic.

The promises of capital are the kisses of Judas.

Love forgets great wrongs, hate remembers little ones.

Live to learn, but only that you may thus learn how to live.

What a spectacle when slaves lift their chains swearing they
are free!

Samar will not hear the Declaration of Independence read
this Fourth of July.

The sphere of woman is the sphere of humanity, not a nar-
row and restricted sphere.

Coronations come high, but Nero scents the time when the
people must be given a spectacle.

Another judge, Kavanaugh, has condemned the verdict of a
jury. Let us have done with jury trials.

Liberty is not a gift from the powerful to the weak, it is a
right wrested from those who would enslave us.

The old adage has it "Think twice before you speak once."
The new adage, for fools is, "Learn to think before you speak."

There is nothing like two busybodies and a little time to
waste to spoil a reputation and darken the fairest of fames
among men.

Some men would need a light to find the sun, and then they
would lose it; others come to it at last after leagues and leagues
of blackest night.

"Love your enemies," must have been addressed to the
capitalists, who love the people, their enemies, for what they
can get out of them.

A man who does not stand for free speech is not only a slave,
but a fool, for in denying the right to others he is paving the
way for others to deny it to him.

The anthracite miners were receiving about 80 cents per
day, while the coal trust was putting the price of coal still
higher; miners are mere machines; eh, Mr. Magnate?

Lovers of real liberty did not honor the Boers for the
avowed object of their fine struggle against the English, the
right to choose their masters, but for their unavowed object, an
innate hatred of tyranny.

The two Washington women who are to be tried for trying
to circulate the truth have now a practical opportunity to re-
flect upon the glorious privilege of being Americans. We are
the freest of all peoples indeed!

Who tells the truth about this world would better prepare
himself for the next without delay, for the more it is the truth
and the more he tells it, the greater danger is he in of making a
close friend of a hempen rope.

Let the Democrat and Republican barkers do their best,
which is their very worst, to make the day night and the night
day; the truth of the matter is that they teach that the strongest
should rule in this world; that might is right.

Religion is a pact with a god to eternally praise him and
tell him how great and grand he is, in return for the privilege of
doing evil as much as you will and repenting of it at the last
moment. The Fathers were most astute men and cunning.

The anti-anarchy bill now before the House provides that
no anarchist shall be allowed to take out naturalization papers.
This is the richest joke known resulting from the presumption
and crass ignorance of those who make our laws. Naturaliza-
tion for anarchists, indeed!

The meat trust was forced to arbitrate because the people
of Chicago were plainly with the striking teamsters. Had the
teamsters stood alone and without the people to speak for
them, there would have been no arbitration. If the people only
knew their power the meat trust would die.

The "Man on Horseback" is going to lay aside the cares of
state for a brief period, so rumor has it, and undertake a bear
hunt. It reminds us of the "broncho buster" who became an
employer of large numbers of men and was a "man buster" for
awhile, and then returned to his first love with the remark, "It
isn't exciting enough; I want to twist something."

An agitation looking to the unification of divorce laws
throughout the United States is under way, and soon we may
expect something to happen. This is as it should be; morality
ought not to vary in crossing state lines, and legislators should
make up their minds as to what they will have to be moral and
then change the statutes quickly and quietly. It would not do
to let the people know how things have stood; they might begin
thinking.

IRONICUS.

Platonic Love.

What is Platonic love? The question has often been asked and has received many inconsistent answers, most of them, evidently by persons who had not read Plato, or were determined to tell what they thought, not what he thought. Among such answers I should be disposed to include the alleged definition given by the last edition of the Standard Dictionary. If I try to tell what Platonic love is, my statement will possess at least these advantages, that I have read Plato; that I have read the two dialogues in which he principally treats of love (the Symposium and the Phædrus) quite recently; and that I will not read anything into Plato, but say only what I can prove by Plato.

The most fundamental and characteristic of Plato's doctrines is the divine character of reason. For while other philosophers use the same language vaguely, Plato alone is precise about it. Assuming, as he always does, not that the gods of his country are quite correctly reported by tradition, but that tradition is right in asserting the existence of a higher or divine nature, he argues, with great variety of illustration, that, for example, this divine nature is admitted to be wisdom. But by reason only, man becomes wise. Again the divine nature is immortal. But the truths revealed by pure reason, as, to use his favorite case, those of mathematics, are eternal; while all those particular things whence reason evolves those abstract ideas with which she is conversant are transitory. So too, the gods are creators of the universe; but it is by reason man becomes a creator. Thus, in all ways, reason appears that by which man becomes like God; it is the chief good; it is the life of the soul; and if we inquire after its opposite, that is easily found. The life of the flesh, with desires which bring only disappointment or satiety, is the chief evil of which man is capable, and by which he becomes like the brutes which perish. It might be, and often has been, inferred that Plato's conception of love must needs be ascetic—love without desire, love which is satisfied with the contemplation of material beauty, with possession of mental and spiritual beauty (conversation), and creation of beauty (art), is the right kind, and any other the wrong. But this is one of the errors into which people fall who have not read Plato. Plato was far too much of a Greek to be an ascetic. With admirable common-sense, he recognizes at once that the immediate effect of beauty is to excite desire. And though desire, not regulated by reason, ends only in misery, desire has a function which it is the business of reason to prescribe. As man, if he were destitute of bodily senses could never acquire, or *regain* (for according to Plato they are innate), those abstract ideas which reason disposes; so, if the flesh itself did not teach him that beauty is desirable, he would never rise to the ideal beauty and the ideal good. Now desire is evidently regulated by reason when it acts after the fashion of reason. But we remember reason tends to wisdom; therefore desire must be curbed when it tends to folly. Neither intemperance, nor insane possession with a single object, nor mischievous indulgence of any kind, but above all not violence and selfishness, can have any place in the Platonic idea of love.

"Love surfeits not; lust like a glutton dies:
Love is all truth; lust full of forged lies."

Again reason is creative. Desire, then, ought to result in something, of which the simplest commonest mode is propagation. But Plato was too much of a philosopher not to set other things above that; and he triumphantly asks whether the artist, the poet, the thinker, inspired by Love, which the world might call unfortunate, have not more beautiful and hopeful children than if they had married and quenched the divine fire in that sort of satisfaction which can only be ephemeral. Finally, reason is the immortal part of man. Desire, therefore, fulfils its highest and most rational function when it leads the soul from the beauty of individuals to the beauty of universal truth, righteousness and the creative soul. All which may involve very severe mortification of desire; but does not at all exclude desire, —on the contrary every turn supposes it.

It will be seen that Plato was in no small measure the founder of Christianity. At the time of Jesus, such ideas as the sacramental character of sexual love; the immortality of the soul; the Beatific Vision of perfect truth and holiness, constituting the happiness of heaven; had long been widely diffused among the partially Hellenized peoples of the east, in philosophies which, though very often corrupt and degenerate, were essentially Platonic, because no such spiritualism as this, so familiar to Christians, can, as a whole, be traced further back than Plato.

One of the greatest and most common mistakes is to suppose that Platonic love is a peculiar kind, allowable between those who are not married, and different from what the ceremony of marriage sanctions. In this lies the whole point of Byron's apostrophe

"Oh Plato, Plato! you have paved the way,
With your confounded fantasies, to more
Immoral conduct, through the fancied away
Your system gives o'er the controlless core
Of human hearts, than the combined array
Of poets and romancers. You're a bore,
A charlatan, a coxcomb; and have been
At best no better than a go-between."

But Plato is nothing of the sort, for he is perfectly candid. Plato was a professed varietist. Intrigues and adultery, as the world goes, he would certainly have condemned, for part of those manifestations of desire which are mischievous and foolish. But in his Republic, the philosophers, who are to be the dominant class, include both sexes, and have no such institution as marriage. It was like no calm reasoner as Plato not to see that the exclusive love professed by our Swedenborgians and affinity-hunters, is, if genuine and permanent, very rare; if real, but subject to change, a perfect specimen of that unbridled passion which he held so foolish; if permanent, but affected, then a fraud. It is on mere grounds of social utility and convenience, not for the good of the soul, that he sanctions marriage among the military and commercial, but not the philosophic order. Thus, in realization of Platonic love, there is simply no question of being married or not married. No philosopher, male or female, will indulge passion without discretion; all are equally free to indulge it at (mutual) discretion.

And, to clinch the nail, I may observe that Plato's ideal commonwealth is not a mere creation, like Aristophanes, Nephelococcygia, or Dean Swift's Laputa; but an abstraction from actually existing tendencies. The school to which Plato belonged had a very fair general notion of Induction. Their defect in this respect as compared with Bacon's disciples, is chiefly that they did not appreciate the possibilities of experiment. Plato saw that in the Greek cities, his native Athens especially, marriage was mostly a prudential arrangement. The philosophers, in fact, disdained it. Their associations were with women like Aspasia, of cultivated minds, and exempt from the restraints of ordinary society. And, notwithstanding great prejudice, it was men like Pericles and women like Aspasia who ruled. Plato's Republic is an idealized Athens.

I have by no means exhausted the subject, though I have tried to give some idea what Platonic love really means. Believers in "elective affinity" might get some new light by reading the original view of it given by Aristophanes, as reported by Plato, in the Symposium. Nor is the peculiar love of Grecian men by any means to be ignored, though it is a most difficult matter to treat or even to rightly understand in our age and country. No better advice can be given any one who finds this essay at all interesting, than to read Plato's Dialogues, of which excellent translations are in every city library; particularly the Symposium, the Phædrus, the Republic, and those relating to Socrates' last days (the Apology, the Crito, and the Phædo).

I think R. B. Kerr will find most of those points he makes in Lucifer 917, are met by my reply (918) to his article "Natural Law in the Social World" 914. The governmental argument is mainly a prophecy. "If we have no government, there will be the devil to pay"—and the answer is "*careful*" (not biased and



haphazard) application of observation and experiment, shows that the more government you have, the more devil." He has, however, in 917, some other arguments, new only by being sufficiently old. "All nations went through the age of voluntary associations, and all nations rushed into the arms of despotism to escape from voluntarism." When was the age of voluntary association? Not within that of record. The clan (called in Ireland *sept*, in Greece *gens*, in Tartary *horde*, in ancient Rome *sodales*) does, indeed, appear to be everywhere the primitive type of association; and it may have begun as voluntary. But "the McDonalds and the Campbells, the Scotts and the Kerrs," were certainly not voluntary associations when we begin to know something about them. In the first article in which Mr. Kerr refers to these organizations, he states, what is unquestionably true, that secession from them would have been dealt with substantially as secession from our great and glorious Nation (with a big N.) was. They were simply little nations, whose little governments were sustained by the national feeling of patriotism, even after a "higher power" had stamped on them at Culloden, Glencoe, etc. It was just the same in Ireland. To this day, an O'Donnell can come "coshering" among the peasants of his sept, notwithstanding severe laws against this practice, of later date than the battle of the Boyne and the capitulation of Limerick. The Californian vigilance committees were easily shaken when they had served their purpose, not because the state and federal governments were ready to play Culloden and Glencoe with them—these governments cannot do that with southern vigilance committees, notwithstanding Appomattox—but because people in our time are getting used to voluntary association, and getting free from the superstition which makes it involuntary. And progress along that line is the measure of civilization. The more backward any people are, the more governed; because the stronger is their inclination both to govern when they can and to sustain a government when they cannot make one.

If Mr. Kerr will ask himself how Senator Clarke comes to own all that copper in the earth, he may begin to see that when no man is enabled by government to hold land out of use, all the evils of natural monopoly will cure themselves.

C. F. Hunt, when writing under the name of Zeno, taught me a lesson, for which I am obliged to him. The lesson was never to attempt answering an opponent who talks for the sake of talking. I am particularly unlikely to forget this time, because I do not think even those many readers of Lucifer who suppose bacteriology and anti-toxin to be anachronisms, instead of the very latest wrinkles, can read his reply to me without seeing that it contradicts itself.

While Congress, the New York legislature, etc., are in the business of anarchy-crushing, they will have to suppress a good deal of literature not hitherto reckoned Anarchistic. The moral of that song, "Jeannette and Jeannot"—

"Let them who make the quarrels
Be the only ones to fight"—

is just exactly what killed McKinley.

I have not the gift of putting an argument into a fable, as R. B. Kerr has. Neither has Ironicus. But I know something about history—not altogether of the distant past,—and will relate a chapter from the annals of Asses. As lately as 1884, there were asses (of the biped variety) in Montreal. I am indeed far from saying that the breed is extinct there yet. But in that year over three thousand died of small-pox. Two-thirds of them were young asses. A reasoner of Ironicus' type had been around persuading the old asses that small-pox had about died out of itself; that "pure water, pure food, sanitary living places, healthful habits, and general cleanliness, would render cures superfluous;" also that "it was a doubtful advantage to exchange one disease for another." To be sure they were also told (by the Encyclopedia Britannica) that, before vaccination, the great majority of deaths from small-pox were among children, and now only a very small minority. But what of that? All asses agree that statistics are "notoriously unreliable." It

is no longer a "sanitary habit" to talk anti-vaccination in Montreal. French asses have a well known use for lamp-posts; and "progressive hygienists" are not quite sincere in thinking a sudden death preferable to a living one. An ass is "not especially gifted mentally," it is true. But he can learn something by experience. One who cannot do that, is a crank, not a plain improveable ass.

It is to be regretted the author of that funny paragraph in "Life" did not state where the community is in which the people were surprised at seeing a doctor come to settle among them, because no one was ever sick there. If I knew of such a place, even in the Philippine Islands, I would certainly go to it. But I fear it is the same community so many wind up by going to in the sloppy variety of socialistic novels.

C. L. JAMES.

Sex and Sin.

Woman is the cause of three-fourths of the crimes committed in America. So said Bishop Spalding, of Peoria, in a sermon a few weeks ago. This sermon has aroused a great deal of comment, criticism, and indignation. Bishop Spalding's statement is, however, a sign of progress. It has not been so many years since the leaders of religious thought attributed to woman all the crime and misery in the world, as when Tertullian exclaimed, "Woman, thou oughtest always to walk in mourning and rags, thine eyes filled with the tears of repentance, to make men forget thou hast been the destruction of the race!" Now that our responsibility has dwindled down to only three-fourths, we should be properly grateful. Among the many editorials on Bishop Spalding's speech, which I have read, the following from the Minneapolis "Tribune" seems to me one of the broadest and fairest:

"Bishop Spalding's impressions are evidently gained largely from the confessional and from the intimate observation of the details of family and social life permitted to a priest of his church. Physicians who, in a way, often serve as father confessors to the unfortunate, draw facts from their own experience which would lead to a similar conclusion. But in saying that women are the source of a large percentage of the crime we would not understand either the priest or the physician as saying that the women were culpably so. Eve may have had no intention of tempting Adam to sin. Manlike, he may have followed the lure of her beauty and her charm on his own responsibility, and resolved to tread the path of disobedience in her company, though it led to death.

"The philosophic statement of the broad truth would be that the sex motive is at the bottom of seventy-five per cent of the crime in the world. Next to alimentiveness, amativeness is the strongest instinct of human nature. The race first seeks the means of continuing the individual existence, and next the means of continuing the species. Woman is at once the tempted and the temptress. The lawless passions of man wreak themselves on her, and she in her weakness protects herself with subtlety, oftentimes with deception. The consequences of common sin are more fearful to her than to the man, and she is taught from her childhood to protect her virtue at the sacrifice, if necessary, of other noble qualities—or that failing to do so she is utterly lost. Hence the reckless abandon of impure women. The boy, on the other hand, is taught that truth, courage, honor are of more importance than bodily purity. As society is largely constituted, the man violates the law of purity lightly, but holds to his other standards of honor, while the woman who shares his sin is dragged to utter degradation. The man perhaps recovers his balance; finds his standing in society not impaired, and leads a useful and honorable life, as worldly honors go. Thus the contrast between the two classes of sinners becomes accentuated to the disadvantage of the woman and the advantage of the man.

"The scientist Lombroso accounts woman the immoral sex, because she has not the same standards of truth and honor and courage that men have. If she has not, it is the fault of her education and not of nature. Under existing standards she has not a fair chance in the world. But in spite of this a large percentage of the sex rise to moral heights of which men are incapable. Bishop Spalding's arraignment at first blush excites indignation; but when properly construed it is really more an arraignment of men and the false standards of education and morality, than of women as women. The fair sex may be the source of crime, through their attraction and fascination, without being themselves the responsible sinners. If the reader will keep this fact in view he (or she) will be able to appreciate the force of the bishop's observation without mentally accusing him of either false diagnosis or intentional slander."

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 142d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Comment.

Despite my recent resolve and promise to "be good" for the next few weeks, and to let others do the talking in Lucifer, I find the temptation to say a few words too strong to resist.

First, I want to add a little to my recent notice of Dr. Conger's book entitled, "Right Generation, the Key to the Kingdom of Heaven on Earth." I want to say, very briefly, that if any reader of Lucifer should infer, from what was said of it in No. 920, that I endorse without qualification the *methods* recommended by its author, my object would be much misunderstood. It is the general purpose or object of the book and the evident earnestness, sincerity and candor of the author, that I wished to commend, and not the methods, from some of which, such as state-regulation of marriage and reproduction, I most emphatically dissent.

Time was when I, too, advocated state supervision of the personal affairs of the individual citizen—for the reason that since society, or the collectivity, must care for its lunatics and its criminals it is but fair and right that it should be allowed to take cognizance of causes, and to prevent, as far as possible, the *making* of lunatics and criminals. Thus arguing I advocated state regulation of the manufacture and sale of intoxicants as beverages, believing the "drink habit" to be one of the chief causes of lunacy and of crime, and that the formation of this habit was mainly due to "free trade" in drinks that intoxicate.

The underlying fallacy of this line of reasoning, as I now see it, is the assumption that "the state" is a *person*; that organized society has rights and duties different from and superior to those of the individual units composing that society. In other words it is the old, old doctrine of the right of government of man by his fellow man, whether called divine right of kings and priests, or right of majorities to rule minorities, or of minorities (the best) to rule majorities—the worst, or less capable of governing themselves.

When once we admit the validity of this old-time doctrine of rulers and ruled the door is opened wide for the entrance of all the tyrannies, all the despotisms, all the outrages, ever perpetrated by the strong against the weak, whether of body or mind.

As I now see it, the only rational hope of real and permanent improvement and progress for the race is through the door opened by the trinity known as Liberty, Love, Wisdom, or through enlarging rather than contracting the domain of personal right, personal responsibility, and by elevating personal ideals through a broader, deeper, truer, more rational education of the young of both sexes.

BOOK REVIEWS.

Speaking of books I want to say to all who have sent us

books and pamphlets for review, that it is mainly owing to lack of energy—physical and mental—that so little space has been given to this department of Lucifer's work. The field is a very inviting one—so many excellent additions are being constantly made to the accumulated mass of reform literature. For this time I can notice only one of many that invite the attention of all seekers of the better way and the higher aims of life, in the ever present here and now:

A New Catechism, by M. M. Mangasarian, lecturer of Independent Religious Society of Chicago. In the preface the author says:

"The old Catechisms which were imposed upon us in our youth—when our intelligence could not defend itself against them—no longer command our respect. They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead! A New Catechism to express the thoughts of men and women and children living in these new times is needed. This is a modest effort in that direction."

The method of teaching important truths by question and answer is, to many, a very attractive one, and as an exponent of the newer and more rational views in regard to theology, science and ethics I know of no attempt that more nearly fills the bill of requirements than does this small but very comprehensive volume of 188 pages. Having attended two of Mr. Mangasarian's lectures I find him second to none, as I think, of the many able and progressive public teachers in this great center of the world's modern thought. The price of the book is fifty cents. Address the Open Court Pub. Co., of this City or this office.

LUCIFER AND ANARCHISM.

"The great weakness of Anarchism is not that it is utterly false but that it is a 'one horse' theory. Devotion to one idea has always been a defect of the second order of minds. I am glad that the men of my generation are broader and deeper than their libertarian fathers. In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen, Moses Harman."—R. B. Kerr in No. 921.

Whether Friend Kerr uses the word "demigod" in a complimentary or a disparaging sense is a little difficult to determine from reading the above. Demigod means a "half god;" what the other half may be, whether beast or human, cannot be told by a study of history bearing upon the subject. And if instead of only demigods Tolstoi, Ibsen and Harman had been called *gods* it would still be an open question—considering the character given to all gods, ancient and modern, by their believers and worshipers—whether we should take the epithet as one of honor or of dishonor.

Emerson says, "when the half-gods go the gods arrive." Are we to infer from R. B. Kerr's application of the word that the three persons named belong to the older, narrower and shallower race of libertarians spoken of, and that when they are gone—as in the course of nature they soon will be—the *real* gods, "the broader, deeper libertarians," will take the place vacated by these three septuagenarians?

Few men, I fancy, in this age would not feel it a rare compliment to be placed third in a class in which Tolstoi and Ibsen are ranked first and second. But much as I may prize the supposed compliment I respectfully but firmly decline the honor, and would let it pass without further notice were it a personal question merely. But if Bro. Kerr, with his wonderful faculty of clear discrimination; with his rare ability to classify, assort, and "put things in the right boxes"—if Robert B. Kerr, with his dozen or more years acquaintance with Lucifer and its work, can so misunderstand the position of its editor as these and other quoted lines indicate, then certainly there is need for continual re-statement of the aims, the purposes, for the attainment of which we have so long been asking the co-operation of thinking minds everywhere.

Once more, then, let it be clearly understood that I do not object to the term Anarchism *per se*—of itself—but, with both hands and both feet I protest against being classed as a "one

horse" Anarchist, a "one idea" Anarchist, as Mr. Kerr has done in his article, and as nearly every one else does when applying that term. While freely admitting that there was a time when I welcomed this label I must remind Bro. Kerr that it was before I learned the very important lesson that there are nearly as many kinds of Anarchists as there are people calling themselves by that name. Hence to submit to wearing the Anarchist collar involves the perpetual necessity of explaining just what I mean by Anarchism and what I do not mean.

It has been freely charged, by the way, that the name Lucifer is open to the same objection, and that there is perpetual necessity of explaining what we mean by the title, the cognomen, under which or by which we wish our paper and work to be known. A little reflection should convince any one that this charge is not true. Anarchism is a negation, rather than an affirmation. It means absence of rule, or of rulers, leaving it to be inferred what the Anarchist would substitute for such rule; that is, whether he would have *autarchy*—self-rule—or simply chaos "in first packages."

Lucifer, on the contrary, has a well-defined affirmative meaning. Its place in astronomic science is well-known to all people of culture. Only the grossly ignorant, or those led blindfold by religious bigots, believe that Lucifer means Satan, the second great character, if not the chief hero, in the Christian's theologic scheme. But even with this latter interpretation the name Lucifer is by no means one to be ashamed of. In proof of this statement, hear what a Christian clergyman, Reverend Thomas B. Gregory of this city, a leading space writer on the "Chicago American," has to say of the character of the orthodox Prince of Devils. Last week in Jackson Park, this city, a man committed suicide under circumstances that led to the conviction that the cause of the rash act was the reading of Marie Corelli's novel entitled "The Sorrows of Satan." Here is part of Rev. Gregory's comment upon this man's sad ending:

"I know nothing of Corelli's Satan, but I make bold to say that no man was ever induced to give up the battle by reading of Milton's Satan.

"Satan, as reported by Milton, had sorrows such as never fell to the lot of any other being, but he never showed the white feather.

"No human being was ever induced to commit suicide from reading of the character of Milton's Satan. Of that you may be certain, absolutely certain.

"It is a character to inspire rather than to depress; a character which fills one with resolution, and not despair; a character the study of which makes one want to live rather than die.

"Milton's Satan never contemplated suicide. Never! When the battle went the fiercest against him he simply gritted his teeth, knitted his brows and resolved the harder to win.

"Such is the character of Satan as Milton reports him—a character sublime in its self-reliance and hopefulness, in its versatility of resource, in its unconquerable courage.

"Get acquainted with Milton's Satan, young men, young women, and whatever 'blues' you may have will disappear like a puff of smoke in the wind, and you will find yourselves ready to do and to dare anything."

When Bro. Kerr puts Lucifer's editor in the category of "minds of the second order" such as "Milton and Schiller," who, as he says, "thought liberty was everything," I am forced to the conclusion that he has not been a very careful reader of what has appeared in our columns, and also in the pages of the Light-Bearer Library, and of Our New Humanity, during the last decade or two of years. If he had read these he would have known that whatever may be the teaching of Tolstoi, Ibsen and others, Harman marches under the triune banner of "Freedom, Love, Wisdom," which trinity is substantially the same as that of Capt. R. C. Adams, namely, "Liberty, Learning, Love," which trinity receives the warm endorsement of Friend Kerr.

HEREDITY AND ARTIFICIAL SELECTION.

When we are told by our British Columbian correspondent that "Weissmann sweeps away the theory of prenatal influence," adding that "we can only band on what we have ourselves inherited," I am forcibly reminded of the Irishman who, finding his new shoes two or three sizes too small for his feet,

wisely concluded that he "would have to wear them a few days before he could get them on!" According to Kerr and Weissmann it would be forever impossible to improve mankind by introducing new racial traits, since every such improvement must be *old* before it can be introduced!

In conclusion for this time, I must enter a mild protest, also, against the charge that I would supersede "natural selection" by substituting "artificial selection." I recognize that all selection must be natural, since nature includes *all that there is*, and that there ever can be, but I would supplement what we call the blind or unconscious natural attractions by *intelligently conscious* selection. My doctrine in regard to heredity and prenatal influence is substantially the same as that of Darwin, Stinson Jarvis and others who teach that the "ascent of life is the ascent of ideals." That the *desire*, the *imagined* features or *quality* in the mind of the parent, especially of the mother, becomes the incarnated feature or trait in the next generation.

M. HARMAN.

Ruminations.

M. Abbott Brigham, in writing of the Craddock case, in the "Boston Traveler," uses the following language:

"I have but little sympathy with a certain class of so-called reformers who persist in trying to inject the essence of decency into words that by common use have become vulgar—relegated to the bar room and brothel—obscene. The discussion of all questions, of whatsoever kind, in proper language, is right and necessary."

While Mr. Brigham rightly protests against the imprisonment of Ida C. Craddock, he does so on what I consider to be wrong grounds. The consistent defender of free speech has no right to establish arbitrary standards of propriety, and to consent to the persecution of those who fail to conform to his view of what is "proper." The "so-called reformers" who have shared the conviction of Ezra Heywood that the habitual use of foreign phrases and circumlocutions in connection with sex places a barrier in the way of clean and natural thinking, include many of the most earnest and intelligent workers in the paths of sex reform. And I quite agree with them. Every concession to prudery is a confession of lingering belief that there is "obscenity" in the thought of sex. A word does not become vulgar, simply from being used by vulgar people. Nobody thinks of eliminating the words "drink," "whiskey," "cards," "dance," and "smoke," from polite usage, because they are heard with great frequency in "the bar-room and brothel." If there is just one plain English word to express an idea, it is ridiculous to avoid its use, merely because it is frequently on the lips of those who take a perverted view of the matter in question. Nor is it done in any department, save that of sex, although degraded persons hold low and disgusting ideas on many other subjects. This has nothing to do with slang, which is the substitution of a corrupted phrase or unnecessary neologism for clear and straightforward language.

To me, the famous "Mother letter" in "The Word" was as fit for publication as anything ever written on the sex question. And I have found among those "so-called reformers," who believe in writing or speaking of sex matters as simply and plainly as of matters of dress or digestion, fully as much genuine refinement and as high sex ideals as among any other persons whatever. Even were the fact otherwise, there is no essential criminality in poor taste, and we shall never purify the minds of individuals by a mere revision of their vocabulary.

The date of the Waisbrooker and Penhallow trials is not yet certain; but it will be during the month of July. There is but little danger of conviction in the Penhallow case, which is one of the most dishonest examples of petty persecution on record, and which was mainly intended as a pretext for stealing our post-office. Nor is it at all likely that Lois Waisbrooker can be convicted in a fair trial. But both cases will be sharply contested; and the help of all friends of liberty will be necessary to defeat

the Comstock plotters. The defence fund still falls far short of what is needed. Do not forget that Oliver A. Verity, Home, Wash., is treasurer of the defence fund, and that delays are dangerous.

Now that the Free Speech League is fairly launched, it should receive the immediate and energetic support of every reader of *Lucifer*. The least that can be done is to become a member at once. The membership ought to run up into the hundreds, during the next few weeks. This is no time for idleness. No other issue can compare in importance with that of securing freedom of expression. All who do not wish to see the United States completely Russianized are called upon to act without delay. It is too late for indifference. The enemies of free speech are well organized, and allow nothing to come between them and their object. If the professed friends of liberty are sluggish and inactive, we may as well abandon the hope of human progress until many evil years have passed over the race. The Free Speech League offers an opportunity to put our efforts where they will do the most good. It should claim the adherence of every individual who wishes well to his country or to humanity.

As I am preparing a work on Comstockism, I should be pleased to receive any books, pamphlets, circulars, newspaper clippings or other printed matter or written information bearing on the subject, which any reader of *Lucifer* may be able to spare.

JAMES F. MORTON, JR.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$124.03; E. W., Ohio, \$5; L. L. L., Mich., \$1; M. G., Mass., \$1; R. S., Ills., \$1; J. C. B., Ills., 50 cents; Wm. E. F., 25 cents. Total to June 3, \$132.78.

OLIVER A. VERITY, Treas., Home, Washington.

The Free Speech League will give a dinner to Ida C. Craddock on her release from Blackwell's Island, to which prison she was sent for circulating her books. We have not been informed as to the date, but it will probably be some time in the week ending June 21. Our readers residing in New York and vicinity who desire to attend, should write to E. C. Walker, 243 W. 143 St., for particulars.

The National Press-Writers Association now has an organ of its own, "The Boston Press Writer," edited by A. C. Armstrong, 17 Leroy St., Dorchester, Mass. We wish it success. But why a local name for the mouthpiece of a national organization?

VARIOUS VOICES.

Martin Nortvedt, Laurium, Mich.:—For the enclosed 25 cents please send me one dozen copies of "Facts Worth Knowing." I am glad that the editor is improving, and hope that he will continue to improve and will be with us for many years to come.

W. R. J., Hanover, Kansas:—For the enclosed \$1 please let *Lucifer* pay me weekly visits for another year and send me the "Unwomanly Woman," etc. My subscription expired last week. I enjoy *Lucifer* very much and cannot afford to miss a number.

Elizabeth Breese, Talent, Ore.:—I send you \$1 for good old *Lucifer* and your Special Offer No. 4. I have read all those pamphlets, but I need them to help show the light to my friends. I hope Father Moses is better. I wish he could take a trip to Oregon. I would give him a comfortable home while here.

W. H. A., Carlisle, Pa.:—I should like very much to secure a copy of "A Cityless and Countryless World" by H. Olerich, and recently advertised for sale by you. If you no longer have it in stock, any assistance you may be able to give me in tracing a copy will be greatly appreciated.

[In reply to this and many similar requests, we will say

that the author has his stock of this book stored at Hawarden, Iowa, his old home, and is away from that place and seems unable to have any one else attend to shipping them. So we must console ourselves with the thought—as did the Irishman whose tin tea-kettle was at the bottom of the sea—that they're safe, and we know where they are, but we can't get at them!]

Leroy Cumming, San Diego, Cal.:—Find enclosed money order for \$1.50. Please credit me with \$1 on subscription to *Lucifer* and send me "The Blue Laws of Connecticut" and "Personal Rights and Sexual Wrongs." There are many books in your list that I want and intend to get as my means will allow. The suggestion is advanced for consideration that if the eastern climate is too rigorous for the editor's health, he could find in Southern California a sunny refuge from which to issue *Lucifer*, with several friends to welcome him and the co-editor on arrival here.

Lucifer is like the morning star shining into the fog-bank of ignorance. And the worst feature of the situation is the mass of wilful ignorance. The majority refuses even to investigate a proposition for their betterment. Nine women out of ten would gladly scald you with hot dish water as a punishment for your "immorality" in advocating their freedom. To mingle with such dunderpates is enough to make a cynic of one. Whoever maintains that majority rule is the best form of social arrangement must be content to wander forever with the long-eared thistle-eaters.

Is Benj. Tucker publishing a paper at present? If so, will you please give me his address?

Can you furnish me with an English translation of John Most's "Die Gottespest"? If so, at what price?

[Mr. Tucker is not publishing "Liberty," at present; but I do not understand that he has definitely abandoned its publication. His address is Box 1312 New York.

If "Die Gottespest" is published in English we are not aware of the fact.]

H. C. Roberts, Bennington, Kansas:—Enclosed find \$1 to extend my subscription to *Lucifer* another year. I like the style in which *Lucifer* is conducted, in that both sides have an impartial hearing, for in this way only can the good and the bad of a question be brought out.

Eversince Kate Austin wrote her finely sympathetic, beautiful and characteristically womanly article, "Who Are the Fallen?" I have desired to thank her for her bold and progressive attitude on this important question. And I am convinced that if all independent and right thinking people would join in her just and humane demands it would greatly ameliorate the condition of a large class of our sisters who are simply forced into their unhappy position by our false and very "Christian" society. I am aware that an erroneous idea is prevalent that the so-called fallen women are inherently vile and unspeakably depraved and that they do not desire reformation but desire simply to be let alone, while the fact is they are in the relentless grasp of social environment from which they can no more release themselves than can the victims of the governmental institution of Blackwell's Island, the hirelings of which institution have so recently outraged the personal liberties of one of the fairest, most loving and lovable women amongst all the millions of beautiful American womanhood. That very mild-mannered and docile policeman of whom Voltairine de Cleyre speaks in her rejoinder to Kate Austin, was, if I may be allowed the use of the vernacular, simply "onto his job." The policemen know full well that if justice prevailed their sinecure positions, would disappear in the twinkling of an eye. Hence it is necessary for the police to protect and carefully foster all the evils and vices which the dear people are so diligently taught makes government so necessary to their well-being.

Husband—How did you suspect that I had been drinking?
Wife—By your polite manner.—"Detroit Free Press."

TOLSTOI'S NEW WORK.

The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

CHAPTER TITLES,

I., Goods Porters Who Work Thirty-Seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Science; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V., Why Learned Economists Assert what is False; VI., Bankruptcy of the Socialist Ideal; VII., Culture or Freedom? VIII., Slavery Exists Among Us; IX., What is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII., The Essence of Legislation is Organized Violence; XIII., What Are Governments? Is it Possible to Exist Without Governments? XIV., How Can Governments Be Bolished? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are hazing at "East Point," the war whoops of the yellow journals, the savagery of war, the Shelby-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace-Conference, army mismanagement, osculatory attacks by goosey girls, etc.

With 25 Irresistible Drawings by Dan Beard. 12mo. Cloth. Handsome Covers. 400 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only," Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem, Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of it All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp.) Snowville, Va. ELMIRA DRAKE BLANKER.

922.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.
Man, the Ungrown.
Woman, the Serf.
Woman in Freedom.
Marriage: a Retrospect.
Marriage: a Forecast.
The Free Society.
Some remarks on the early star and sex worship.
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingenuities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 25 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry Physiology, Bacteriology and Microscopy. Co-Educational, Standard Requirement. For catalogue, address Secretary, 24 Ashland Boulevard, Chicago.

For Rent: Large, light, furnished room. Inquire of Lillian Harman 500 Fulton, St. Chicago.

RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 480 pages. Handsomely bound in cloth. \$1.50.
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 30c.
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 3c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$3.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.

A TALE OF THE STRASBURG GEESE. R. B. Kerr. Together with The Strike of the Strasburg Geese (C. W. Coolidge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola) 3c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 3c.

BAZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, \$1.
BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 15c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Foote, Jr., M. D. 3c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 3c.

CHICAGO CONFERENCE OF TRUSTEES. Speeches, debates, etc.; 51 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 625 pages, 50c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 3c.

DARWIN, THE. (A novel.) Emma D. Stecher. 3c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 19 pages. 3c.

- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DIGGING FOR BED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—**Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations, 27 chapters, 1,067 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES.** A and Cecile Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 10c.
- EIGHT-HOUR MOVEMENT.** John F. Altgeld, ex-Governor of Illinois. 1c.
- EVOLUTION AND REVOLUTION.** Elisee Reclus. 1c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churchmen that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work.** Peter Kropotkin. 250 pages. 40c. Postage, 5c.
- FREE PRESS.** Arguments in support of demurrer to the indictment of M. Tarmen, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Siemens and David Overmyer. 50c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakounine. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Dolly Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 426 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 230 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 5c.
- INFIDEL DEATH-BEDS.** "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 37 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Masiian. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Slenker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE.** A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1894, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1892. Cloth, 50c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Slenker. Boards, 40c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, \$1.25. Postage, 25c.
- MAGNETATION, and its Relation to Health and Character.** Albert Chavannes. 25c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM, THE.** A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 472 pages. Cloth. Reduced to \$1.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 25c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE, and GHOSTS.** Ibsen. Cloth. 75c.
- OUR MARRIAGE OF PRIMITIVE SOCIAL GUESSES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Life; and Tyranny; Food and Sex Fallacies; A Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mission; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VISSECTIONISTS IN VARIOUS COUNTRIES.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Poe of Freedom (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c, paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 50c.
- RULED BY THE TONGUE.** A discussion of free thought and free love. George Northcott. 15c.
- SCIENCE IN STORY.** or, Sammy Tappa, the Boy Doctor, and Spodas, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. \$2. Five volumes, plainer binding, \$2.50; all in one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 250 pages; cloth-bound; illustrated. 10c.
- SONGS OF THE UNBLIND CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cream tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 25c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 120 pages. Reduced from 10 to 5c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love is Freedom (Oscar Rotter). 5c.
- THE BAR SINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Legitimation League; and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 307 pages. 25c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1655. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 231 pages. 5c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 5c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 25 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threelfold Power of Sex.** Lois Walbrooker. 50c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Oliver Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 5c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1723, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 10c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Great Fraud, Yoclet Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de Clayre. 15c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. \$1.25.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 50c.
- VACCINATION A GIGANTIC CRIME.** Samuel Darling. 15c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetation. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW: a Primer of Sexual Rationalism.** Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the snoring arms of babes." Paper covers; 41 large pages. 15c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1892. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WHY THE UNDERTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 270, 117 pages. 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.